

3. The word *ékdotos* is perfect passive meaning the completed action of Jesus' crucifixion is received from the sources of "the predetermined plan and foreknowledge of God."
4. The divine decree is defined as follows:
The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurity.⁷
5. Nothing occurs in history that was not known to God in eternity past. His sovereignty is immutable. His omniscience knew the thoughts, decisions, and actions of mankind before man was created.
6. What God determines and what man decides coexist in the divine decree. God's will is certain while man's volition is free.
7. Omniscience knew that if a Savior were provided man would reject the gift and then act to remove Him from the scene.
8. That knowledge knew those who would play out that drama in time through cooperative efforts by Jewish negative volition and Roman politics.
9. It was the divine plan, agreed upon by all three Members of the Trinity that put Jesus on the cross. The Father devised the plan, the Son agreed to execute it, and the Holy Spirit reveals it.
10. The free will of men through negative volition made decisions that willingly cooperated in the effort to get rid of Jesus.
11. Two purposes were realized. God's purpose for salvation was realized and certified by propitiation while man's purpose failed because of the resurrection.

(End CR14-65. See CR14-66 for continuation of study at p. 651.)

⁷ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 297.

12. Therefore, the word **ἑκδοτος (ékdotos)** means that Jesus was delivered to the cross by the plan of God which is expressed in His divine decree.
13. His omniscience discerned that volitional decisions by Jews and Romans in the first century A.D. would coordinate together to crucify the Messiah.
14. The plan of God chose that time to execute His plan for salvation in coordination with the free-will decisions of Jews and Gentiles. Paul comments on this in:

Galatians 4:4 - But when the fullness of time came, God sent forth His Son [**undiminished deity**], born of a woman [**true humanity**], born under the Law [**Mosaic**]. (NASB)

15. The “fullness of time” refers to the perfect time in history for the Incarnation. By the time of the virgin birth, history had explored every opportunity to dabble in every possible religious development.
16. Lucifer has a portfolio of ideas designed to appeal to the human psyche which lures man into a religious orthodoxy. Here are a few examples of what religions mankind has invented and continues to follow:

Religion is a universal phenomenon, found among all nations, in all conditions, ceremonies, and effects. It is perhaps the most powerful for good or evil of all the instincts which influence mankind.

(1) Humanism is the revival of the ancient view of Euhémeros¹ (cir 400 BC) that all the gods were but men who had died. (2) Animism which traces religion to early man’s fancy that every object in nature had a personality like his own. (3) Astral Theory supposes that religion originated from worship of the heavenly bodies.

¹ “Euhemerus (Εὐήμερος (*Euēmerus*). Author of *Sacred Scripture*. In it he describes an imaginary voyage to an island where he found documentary evidence that the gods of mythology were originally great kings, deified by their grateful people, a theory known in the modern world as “euhemerism” \yü-hé-ma-ri-zam\” (M. C. Howatson, ed., “Euhemerus,” in *The Oxford Companion to Classical Literature*, 2d ed. [New York: Oxford University Press, 1989], 224). “Euhemerism: interpretation of myths as traditional accounts of historical persons and events” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “euhemerism.”

Karma is strongly insisted on in Hinduism and Buddhism. These teach that every deed, good or bad, must have its result. Neither Indian faith explains how sin can be forgiven, evil be overruled for good, nor how, by trampling under foot their vices, men may rise higher. They know of no atonement, though modern Hinduism endeavors to propitiate the deities by sacrifices, as indeed done in Vedic times. Buddhism proclaims an immanent but not transcendent being, who is the “ultimate reality that underlies all particular phenomena.”

Vedantism and Sufism proclaim that ultimate absorption in the impersonal “It” is the summum bonum, “There is just one thing, without a second.” Of this one thing everything is, so to speak, a part: there being no ultimate difference between the human and the Divine. Thus sin is denied and unreality proclaimed.

Heathenism seeks to give some idea of the Invisible by means of idols; Vaishnavism has its doctrine of *avatara*s [the incarnation of Hindu deities]. Hinduism offers *mukti*, “deliverance” from a miserable existence.”

Krishnaism teaches unreasoning “devotion” of “mind, body, property” to certain supposed incarnations of Krishna (Vishtu), quite regardless of their immoral conduct.

In all religions we find, though in many various forms, certain common beliefs, such as: (1) the existence of some spiritual power or powers, good or bad, superior to man and able to affect his present and future life; (2) that there is a difference between right and wrong, even though not clearly defined; (3) that there is an after-life of some sort, with happiness or misery often regarded as in some measure dependent upon conduct or upon the observance of certain rites here.²

17. Also contributing to the “fullness of time” is the environment provided by SPQR’s *Pax Romana*: Roman Peace.

A state of comparative tranquility throughout the Mediterranean world from the reign of Augustus (27 BC–AD 14) to that of Marcus Aurelius (AD 161–180). Augustus laid the foundation for this period of concord, which also extended to North Africa and Persia. The empire protected and governed individual provinces, permitting each to make and administer its own laws while accepting Roman taxation and military control.³

² W. St. Clair Tisdall, “Comparative Religion,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:692–93.

³ *The New Encyclopaedia Britannica: Micropaedia* (2010), 9:218.